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continued role of the parish, in this case as a locus of welfare provision. The administrative concomitant of this role, the remarkable durability of the office of parish overseer, whose responsibilities actually expanded under the new Poor Law and whose post was not abolished until 1927, is the concern of chapter 6. Snell then moves on to direct our attention to the 4,000 or so new parishes created in the nineteenth century as clear evidence of the “vitality” of the parish. In a chapter more tightly written than the others, he offers a highly original analysis of gravestone evidence regarding a local sense of place. The number of stones mentioning people’s association with place increased during the eighteenth and nineteenth centuries, only to decline, along with the role of the parish itself, from the 1880s.

This book is full of long, sometimes very long, chapters. It is stimulating and informative. However, its self conscious focus is rural England and rural southern England for the most part. There are nods to the comparability of the northern township to the rural parish, but this is predominantly a study of the parish in the society of lowland England. One hopes it will stimulate scholars to search for a comparable sense of belonging in the urban-industrial Midlands and North or indeed in the Welsh hills. It would be churlish to criticize Snell too much on this score, for he has written a memorable book. Perhaps, however, it could have been a different kind of book. Snell is the very epitome of an engaged historian: no coolly academic air of detachment for him. He nails his colours to the mast: his preferences are for “the local, the immediate, the everyday, the face-to-face, the intimately known.” He states, “I have yet to believe that the ... global parish, with its colossal gossip networks ... can supply anything more remotely commensurate in environmental or human terms with what we are losing” (p. 27). This plea for a return to “community” could have reached a broader audience in a shorter, more sharply focused study. Despite this caveat, this book must be on the shelf of every respectable academic library, and it is one every serious student of social history should read.

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STONECHILD, Blair — *The New Buffalo: The Struggle for Aboriginal Post-Secondary Education in Canada*. Winnipeg: University of Manitoba Press, 2006. Pp. 190.

Today, elders say that education, rather than the bison, needs to be relied upon for survival. (p. 2)

The plains “buffalo” is a North American icon, a symbol of the First Nations who inhabited the Great Plains and once depended on these huge mammals. According to the *Oxford English Dictionary*, “buffalo” actually refers to several species of Old World oxen belonging to the genus *Bos* and only “in popular

unscientific use” to their distant relatives in North America, the subspecies *Bison bison bison* (plains bison) and *Bison bison athabasca* (wood bison).

Famously appropriated by the United States Mint, the bison features prominently in the coat of arms of the province of Manitoba, the crest of the Royal Canadian Mounted Police, and also that of the University of Manitoba (whose press published this book). It is a Prairies icon, of course; other First Nations might prefer the salmon, the Canada goose, the beaver, or the three sisters (corn, beans, and squash). What makes the buffalo unique as a symbol of survival, however, is that its decimation more than a century ago — recently attributed to international trade (M. Scott Taylor, *Buffalo Hunt International Trade and the Virtual Extinction of the North American Bison*) — threatened the very existence of the First Nations (and Métis) in Western Canada and forced them to find new ways of living. Ironically, the Tories’ 1980s cost-cutting strategy used the appalling metaphor of a buffalo jump (Katherine Graham, “Indian Policy and the Tories: Cleaning Up After the Buffalo Jump,” in *How Ottawa Spends 1987–88: Restraining the State*).

One of the ways in which First Nations survived their colonization was through, or despite, formal education (J. R. Miller, *Shingwauk’s Vision: A History of Native Residential Schools*; John A. Milloy, *A National Crime: The Canadian Government and the Residential School System, 1879 to 1986*). Before Blair Stonechild’s pioneering study, we knew little about the history of federal and provincial post-secondary policies regarding Aboriginal peoples. There was one paragraph in the first volume of *Indian Education in Canada* (Jean Barman, Yvonne Hébert, and Don McCaskill, eds. *Indian Education in Canada, Volume 1: The Legacy*) and only scattered bits in its sequel (*Volume 2: The Challenge*). Publication of Stonechild’s PhD dissertation (“Pursuing the New Buffalo: First Nations Higher Education Policy in Canada,” University of Regina, 2004) puts this important analysis of a little understood aspect of Aboriginal education policy into the hands of a wider audience. *The New Buffalo* acknowledges previous authors (pp. 4–5) and helps to contextualize more recent studies of specific institutions, like Celia Haig-Brown’s *Taking Control: Power and Contradiction in First Nations Adult Education* and several of those in Marie Battiste and Jean Barman’s *First Nations Education in Canada: The Circle Unfolds*.

Post-secondary schooling for Aboriginal peoples “has evolved from a tool of assimilation to an instrument of empowerment” (p. 2), but there is still a fundamental disagreement about the federal government’s responsibility in this area. Indeed, the future of First Nations Technical Institute in Ontario, briefly acknowledged by Stonechild (p. 120), is very much in doubt as I write this review (First Nations Technical Institute website, <http://www.fnti.net>, accessed March 6, 2008).

In chapter 1, *The New Buffalo* reviews the assimilationist assumptions underlying early Indian legislation and the western numbered treaties. It also uses archival records to illustrate the difficulties experienced by three of the first Indian students attending McGill University (Stonechild’s *alma mater*) and the ultimately futile efforts of Emmanuel College to establish “the first institution for Indian higher education” in Western Canada (p. 27).

Chapter 2 summarizes the broad approaches to Indian policy under Diefenbaker, Pearson, and Trudeau. It also provides information on university enrolment by

Indians during this period. Chapter 3 summarizes the accomplishments of the 1974–1978 Joint Cabinet/National Indian Brotherhood Committee and proceeds to examine: the 1971 establishment of cultural/education centres, with a case study of the short-lived Manitou College (1972–1976), where Stonechild was assistant director; the creation of Indian Affairs' E-12 guidelines and Post-Secondary Educational Assistance Program (1975–1978); and the development of Native Studies and Native teacher education programmes in the 1970s and 1980s.

In chapter 4, Stonechild examines the Conservatives' 1986–1989 capping and cutbacks of post-secondary funding. He also contextualizes the establishment of the Saskatchewan Indian Federated College in 1976.

With a backdrop of constitutional negotiations and Assembly of First Nations initiatives, and linked with the earlier discussion of treaties, chapter 5 discusses the Royal Commission on Aboriginal Peoples' (RCAP) recommendations regarding higher education. The 1988 Indian Studies Support Program (ISSP) then introduces a case study of Saskatchewan Indian Federated College, which in 1993 became “the only First Nations-controlled institution to evolve into a university institution recognized by the Association of Universities and Colleges of Canada” (p. 107) and in 2003 evolved into First Nations University of Canada (FNUC).

In chapter 6, “A New Deal,” Stonechild provides support for his assertion that “First Nations dissatisfaction with universities' ability to meet their higher education needs continues” (p. 117). He provides information about scores of programmes supported by ISSP funding from coast to coast and summarizes likewise ongoing jurisdictional negotiations and concerns across Canada, up to the Kelowna Accord. This chapter ends with an outline of the challenges facing FNUC, where Stonechild is professor of Indigenous Studies, concluding that “creating, operating, and maintaining an Aboriginal post-secondary institution within a colonialist environment that produces more failures than successes is a daunting challenge” (p. 135).

The New Buffalo ends with a plea for adequate funding of First Nations-controlled post-secondary education, arguing that this is entirely consistent with the spirit and intent (and not the narrow wording) of the relationships established by treaties. Appendices provide a timeline of key events, a list of 24 institutions receiving ISSP funding compared with 12 universities offering Native Studies degree programmes, and relevant RCAP recommendations.

Blair Stonechild has provided us with an impassioned and well-documented argument to support his viewpoint. Universities certainly need to be “re-shaped” (Rauna Kuokkanen, *Reshaping the University: Responsibility, Indigenous Epistemes, and the Logic of the Gift*), but this need not happen at the expense of institutions such as those described in *The New Buffalo*. Like his first book (Stonechild and William Waiser, *Loyal Till Death: Indians and the North-West Rebellion*), this one deserves a place on my bookshelf.

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